

N. execution. We may suppose an extra guard was on duty. Two of said soldiers were in the cell and two on guard at the gates of the

prison. St. Peter was chained between the two soldiers. The prisoner was in night gags and simply (V. S.) We cannot tell how long he had been in prison. It seems he was arrested during the feast that lasted seven days. The execution was to be immediately afterwards. We may suppose he was in prison for at least a week.

c. Escape. Notwithstanding the unfavorable surroundings it seems St. Peter was assisted in making it necessary for the Angel to wake him up by a sort of shaking. (V. T.) It is found that persons to be executed often sleep very soundly the night prior to death. By some strange anesthetic the two soldiers chained to St. Peter slept on unmolested by the presence of the Angel, the light, the clang of chains, the noise of the Angel.

the utmost calmness. No hurry. Time for deliberate dressing. There was simply the quickness of cool, sensible dispatch. No noise. No hesitation. Doors opened and shut. There was no more than necessary interest.

St. Peter found himself out of prison. The Angel had done his part and left. For the moment St. Peter was in a maze. He was a man who exclaims, "It is too good to be true!" He was not prepared to believe that he expected his execution. (V. II.) Something must be done. What more natural than to go to his home, the inmates of which were known to him. Mary was a sister of Barnabas. A sister of St. Peter's. He was sure that the sister must have her home welcome to Christians assembled. Even then a prayer service was being held in interest of St. Peter, whom he expected would be executed that night or next morning. St. Peter knocked at the door; then

1. Please God rather than the people.
Please both God and men if you can. If it is


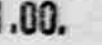
2. R-spect seasons, (V. 4). It was thought unseemly to execute a criminal during a great church festival. We see this illustrated in the general custom prevailing of not sentencing criminals to suffer death, e.g., on Good Friday or on a Sunday, or indeed, on a Thanksgiving Day, Fourth of July, etc. In fact, in some States a custom has gained ground of pardoning several prisoners on, e.g. Thanksgiving Day.

3. We notice that many a really good man has been imprisoned, as St. Paul, Bunyan, etc. Piety has been rewarded as a crime. (4.)

4. Pray for persons who are in peril, persecution, etc. (5, 12).
5. God helps us only where we cannot aid ourselves. (10).
6. God now in a thousand ways comes to the help of his people.
7. Give heed to our prisons. Be merciful to prisoners. See that the innocent are not punished. Do not chain prisoners. Let prisoners be healthful.
8. Persist. Do not easily give up. (16). C
"Without ceasing." (V. 5.)

9. Un knocking in a religious sense read S Mt., 7: 7, 8.

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